TEXTS OF THE MIDDLE WORLD

Homosexual Desires in Madrassas

Their Evil Tactics and Preventive Measures

A SERMON | 2ND EDITION

KHAJISTAN PRESS

This historical 1986 sermon dangerously conflates same-sex desire with pederasty and predatory abuse. While it provides a raw look at institutional anxieties over hierarchy and touch in male-only madrassas, it is an archival document containing homophobic rhetoric that readers may find distressing.

TEXTS OF THE MIDDLE WORLD

This book is part of Khajistan Press's Texts of the Middle World series, comprising English translations of neglected and disavowed vernacular texts from South Asia to North Africa.

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HOMOSEXUAL DESIRES IN MADRASSAS

Their Evil Tactics and Preventive Measures

2nd Edition

A SERMON

HAKEEM AKHTAR

Source Text: Homosexual Desires in Madrassas: Their Evil Tactics and Preventive Measures
Based on the original Urdu sermon:
ہم جنس پرستی کی تباہ کاریاں اور ان کا علاج
Hum-Jins Parasti Ki Tabah Kariyan aur Un ka Ilaj
“The Destructive Effects of Homosexuality and Their Cure”
By Hazrat Maulana Shah Hakeem Muhammad Akhtar
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Source Note

This chapbook is based on the Urdu booklet Hum-Jins Parasti Ki Tabah Kariyan aur Un ka Ilaj (The Destructive Effects of Homosexuality and Their Treatment), a sermon attributed to Hazrat Maulana Shah Hakeem Muhammad Akhtar.

The sermon was delivered at Madrasa Hafizia Imdadia in Zanjeera, Rahmatpur, Bangladesh, and later published in Karachi by Kutub Khana Mazhari under the supervision of Khanqah Imdadia Ashrafia.

This is a readable archival edition of a difficult source, not an endorsement or softened version of it.

Translator's Note

This is a reader's translation rather than a strictly literal transcript. The sermon's sequence, argument, and vocabulary have been preserved, but some oral repetitions have been lightly regularized for readability. Quranic verses, hadith references, Persian couplets, and Urdu devotional phrases have been translated in context. Where the sermon uses terms whose meanings do not map neatly onto modern English, such as amrad, nafs, fitna, and ishq-e majazi, these have been retained or explained in the glossary.

—Ali Afaq

How to Read This Text

This sermon should be read as a historical and vernacular religious document, not as a medical, psychological, or ethical authority. Its central category, "homosexuality," is unstable. The sermon repeatedly collapses consensual same-sex desire, pederasty, coercion, abuse, temptation, and institutional discipline into one moral field. That collapse is one of the reasons the text matters. It shows how a religious speaker tried to describe real anxieties about male-only institutions, hierarchy, touch, secrecy, and abuse, while also reproducing homophobic assumptions that must be read critically.

The sermon unfolds in four stages.

It begins with saints, divine love, Rumi, Shams, companionship, and devotion, framing true love as love directed toward Allah.

It then turns to madrassa life and the body, warning teachers, students, and caretakers about touch, intimacy, and beardless youths.

Next, it develops a theology of the gaze, treating sight as the first step toward desire, shame, and institutional failure.

It ends with discipline, Quranic recitation, the death of desire, and nearness to Allah, placing bodily temptation within the larger struggle against the lower self.

About the Preacher

Hakeem Muhammad Akhtar was a South Asian Islamic preacher, spiritual guide, and writer associated with reformist Sufi devotional circles. His speeches and writings frequently addressed the disciplining of the lower self, the corrupt gaze, the dangers of worldly beauty, and the cultivation of divine love.

In the sermon translated here, these concerns are directed specifically toward madrassa life, male companionship, bodily service, institutional supervision, and the moral formation of students. The sermon belongs to a broader South Asian religious pamphlet tradition in which oral sermons were edited, printed, circulated, and used as compact guides for ethical and devotional reform.

Akhtar's language is devotional, disciplinary, and polemical. He speaks as a preacher concerned with spiritual corruption, not as a historian, physician, psychologist, or legal authority in the modern sense. This edition presents his sermon as a historical document that reveals the moral vocabulary, institutional concerns, and sexual anxieties of its milieu.

Opening Invocation

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, who is sufficient for us, and peace be upon His servants whom He has chosen.

My fellow teachers, companions, and students.

I taste salt in Mir's tears as he mourns a beautiful one.

An old man once asked a saint if he was that same beauty, whose beard had covered his cheek and whose mustache had sweetened his lips.

Those who took pleasure in homosexuality did not love. They dishonored humanity. Active and passive alike lost their grace and buried their shame in ignorance.

The veils of modesty they tore away can never be restored. They mistook lust for love and planted a hatred that will endure.

What they called affection became the very truth they now flee.

Is this not one of the punishments of such addiction, that even after knowing one another, they cannot meet each other's eyes?
Under the name of love there was only obscenity, and its demands drove them both from dignity.

PART I
THE SAINTS' LOVE

My companions, Hazrat Maulana Rumi said:

Sit with the saints. Remain in their company. Even if you do not yet thirst for Allah's love, that thirst will come.

The saints know how to quench thirst, and how to awaken it. They do not only give the water of Allah's love. They make the thirsty person recognize his thirst.

Come to me even if you do not yet thirst for Allah. Come so that desire, longing, and thirst may enter you.

These are faithful friends. Allah Almighty has praised the beauty of their companionship until the Day of Resurrection: What an excellent company!

When you turn away from those whom Allah praises, whom are you choosing instead? When you leave the company He calls beautiful, whose company do you seek?

The poet says:

Whatever you desire, desire the company of the good. If they also desire you, what more could you ask?

If you desire divine love, go to the saints, or to those who follow them. Through the blessing of followership, Allah Almighty has joined the fallible with the infallible in the Holy Quran:

"The prophets, the people of truth, the martyrs, and the righteous."

The prophets are infallible and innocent. The people of truth, the martyrs, and the righteous are not infallible. Yet through the blessing of following the prophets, the fallible are mentioned alongside the infallible.

I have written this couplet:

We realize there is a thorn in your flower garden, Akhtar, but a curtain of thorns is not better than the hem of a flower.

This means: we are thorns in your garden. If a thorn wishes to hide itself, it must hide beneath the hem of the flowers. Then it too will be sold with them. If sinners remain in the company of the righteous, their thorns may become flowers by the grace of Allah. The sinner may become a saint.

O people of the world, why are you astonished? We are sinners, but we are attached to the saints. Go and look at a garden. Thorns are hidden beneath roses. If those thorns were separated from the flowers, the gardener would uproot them and throw them away.

How to Answer a Spiritual Guide

Near Allahabad Railway Station stood a mosque known as Masjid-e-Abdullah. Hazrat Thanvi once came there, and so did my own spiritual guide, Hazrat Shah Abdul Ghani Phulpuri of Azamgarh.

Hazrat Phulpuri once advised me: *when a spiritual guide asks you something, do not answer lazily. Answer with eagerness and gratitude.*

He gave the example of Hazrat Thanvi. After one of his talks, Hazrat Thanvi asked a scholar how he had found it. The scholar replied weakly, *"It was good." Hazrat Thanvi was hurt by this lack of appreciation.*

He later said: *Is this how one values such a subject? To say, half-dead, as if lying in fever, "It was good"?*

One should say:

Hazrat, ecstasy overcame me. Spring entered my soul. My heart became mad with love. Masha'Allah, what can one even say?

This was a subject concerning the love of Allah. Themes that come from nearness to Allah, and bring the soul close to Him, are greater than the pleasures people imagine in Paradise.

One person sits among the maidens of Paradise. Another sits near Allah. Tell me, who is superior?

For this reason, Allama Alusi writes in Ruh al-Ma'ani that Allah Almighty says:

"Remember Me; I will remember you. And thank Me, and do not be ungrateful."

Allah placed "Remember Me" before "thank Me." Gratitude is the fruit of blessing, but the one who remembers Allah sits, as it were, near Him. The one near the Giver is greater than the one merely enjoying His gifts. This is why remembrance comes first, and thanks afterward.

A gathering is different from a sermon. In a gathering there is freedom. One may speak, fall silent, then speak again. In a sermon, the speaker is bound to the subject. In a gathering, formality falls away. When a thought comes, one speaks. When it does not, one sits quietly and remembers Allah: Subhan Allah, Alhamdulillah, Allah Allah.

When a person is thirsty, those who give water may be sent to him. A helpless person may lack the money to travel or know where to find help. In the same way, Shaykh Shams al-Din Tabrizi was sent to Maulana Rumi.
Hazrat Jalal al-Din Rumi did not know him, but he was searching for someone who could give him the drink of Allah's love.

Shaykh Shams al-Din Tabrizi prayed: *O Allah, send me*

such a servant that before I die, I may pour into his breast the fire of Your love burning in my heart.

In a dream he heard: O Shams al-Din, go to Konya. There is a maulvi named Jalal al-Din. Teach him the love of Allah and bring him near to His sacred presence.

Shaykh Shams al-Din reached Konya and sat in the rice sellers' market, near the platform where dignitaries and merchants gathered. He had disguised himself. No one knew he was a great elder and shaykh.

Like a qalandar, he concealed himself. That concealment came from the force of his spiritual state. It is not necessary for others to imitate it.

The Dress of Scholars

Allama Shami Ibn Abidin writes in the fifth volume of Shami, in Kitab al-Hazr wa al-Ibahah, that the clothing of scholars should be somewhat long, spacious, and dignified.

Why? So the community may recognize them and turn to them in religious matters.

If a scholar dresses exactly like everyone else, people may fail to recognize him. They may fail to benefit from him. For this reason the kurta of a scholar was understood to be somewhat long, roomy, and distinguished.

Those saints who are overcome by spiritual states are an exception.

When Rumi Saw Shams

Maulana Rumi heard that a man had come to the rice market in the guise of a trader, and that the pain of Allah's love dripped from his words.

What comes out of a bottle of Rooh Afza except syrup? What comes from the speech of saints except the love of Allah? It is difficult for anything else to come from their lips. If someone discusses worldly business with them, their hearts become restless.

When Maulana Rumi's gaze met the gaze of Shaykh Shams al-Din Tabrizi, what a scene it was.

Eye met eye. The work was done.

Sometimes the gaze of a person of spiritual connection makes an ordinary person into a person of connection.

Mullah Ali Qari writes in his commentary on Mishkat: mercy descends when the saints of Allah are remembered.

If mercy descends merely by remembering them, how much more mercy will descend when a saint of Allah is present in person?

When you sit in the company of the saints, pray there. Mullah Ali Qari says that supplication in their

presence is recommended, because the descent of mercy increases the hope of acceptance.

Say quietly in the heart: *O Allah, make me and all of us among Your chosen servants.*

Everyone in such a gathering should regard the others as righteous. The one leading the gathering should hope that his own prayer will be accepted through the blessing of those present.

Haji Imdadullah Muhajir Makki used to say: *When someone comes to me in order to become righteous, I consider his coming a means of my own salvation.*

Some ignorant people do not understand the glory of the saints. They say, "Look at the spiritual guide, how highly he thinks of himself." Even if such people hear words that seem to show superiority, the saint's heart is annihilated before Allah.

Come to Me, You Impure Ones!

When the righteous are overcome by the ecstasy of Allah's love, Allah sometimes causes them to utter words by which people recognize their rank and through which their grace spreads.

When Maulana Rumi was overpowered by divine love, he said:

Come to me, O impure ones.

O impure ones, come quickly to this faqir. Run toward me, you who are stained by worldly desires and sins. Come quickly to Jalal al-Din. Sit with me.

Why did he say this? He answered:

Whoever meets me will, in a sense, meet God.

Jalal al-Din had become effaced in Allah. Whoever met Jalal al-Din encountered a heart wholly turned toward Him.

He also said:

I have become the royal hawk of my Lord, and I have given up feeding on carrion.

I am the royal hawk of the King. I have stopped eating dead bodies. Now I do not look with corrupt intention at locusts, boys, or girls. All of them are mortal. One day they will die

and rot. I am no longer a vulture who eats corpses.

When a buffalo dies, vultures gather around its rotten,
foul-smelling carcass. To them it appears like delicious food.

Maulana Rumi said:

Through the companionship of Shams al-Din Tabrizi, Jalal al-Din has been purified of worldly love. My heart has been cleansed of women, boys, and everything other than Allah. Now I live with the King, that is, with Allah Almighty. Therefore I am disgusted by corpses. Now I am devoted to Allah. Come to me.

This makes clear that the person immersed in sins is not a hawk. He is a vulture.

The First Meeting

When Maulana Rumi met Shaykh Shams al-Din Tabrizi, he said: *Sir, you seem to be a person of deep spiritual connection. Your eyes show that you are a saint of Allah.*

Shaykh Shams replied: *That is your gracious opinion. I am nothing.*

Maulana Rumi said: S*ay what you wish. Your eyes reveal you. A man may hide the smell of wine with betel or cardamom, but where will he hide his intoxicated eyes? O Shaykh, the sacred wine of Allah's love drips from your eyes. They reveal that, in the solitude of tahajjud, you have drunk from the jars of divine love.*

Then he said:

O drinker of pitcher after pitcher, give me one sip from your pitcher.

O Shams al-Din Tabrizi, tell me something of the garden of nearness to Allah within your heart.

O embodiment of beauty and grace, I am not accustomed to you drinking alone while my lips remain dry.

Glory be to Allah. That was Jalal al-Din Rumi.

Maulana Rumi's language was Persian, but he was also a master of Arabic. He possessed both transmitted

and rational knowledge and was an imam in philosophy and logic.

Yet he said: expertise in Arabic alone is not perfection. Perfection is knowledge that strikes the heart with the love of Allah and gives one the ability to act.

He advised the learned with pain:

O you who read textbooks in madrassas, all you have gathered is only a whisper unless the love of Allah strikes the heart.

Knowledge is truly knowledge only when it produces love of Allah. Otherwise, it is the deception of the wretched Iblis.

Allah Almighty loves us, but we do not seek Him.

Maulana Rumi also said:

If thirsty people seek water, water too seeks the thirsty.
Those who seek Allah are also sought by Allah. He creates the means of nearness for them. Since Maulana Rumi had thirst, the cloud, Shaykh Shams al-Din, was sent to him.

The Fire of Companionship

Maulana Rumi and Shaykh Shams al-Din Tabrizi would remain for several days in one room in spiritual retreat. They left only for congregational prayer. They spoke to no one else.

What men they were. What lovers they were.

When the fire of Allah's love passed from the breast of Shaykh Shams al-Din into the breast of Maulana Rumi, twenty-eight and a half thousand verses flowed out, filled with the love of Allah.

This is why the people of Allah search for receptive ears. This is why they rejoice when such people come to them.

Maulana Shah Muhammad Ahmad said:

Your coming is happiness for me. Your leaving is oppression, grief, longing, and death.

Hazrat was overcome by the majesty of love from Allah. Whatever quality dominates a person gives that person his color. Maulana Rumi was colored by love.

The saints seek the ears of lovers to whom they may reveal the secrets of the language of love. Allah, who gives His lovers the pain of His love, also gives ears to hear that pain.

The Goldsmith Who Left Gold

After the death of Shams al-Din Tabrizi, Maulana Rumi became lonely and restless, searching for a companion who could hear the secrets of Allah's love.

First, he found Hazrat Salah al-Din Zarkub, a goldsmith. When Maulana Rumi heard the hammering of gold leaf in Salah al-Din's shop, he entered a spiritual state. Seeing this, Salah al-Din was drawn to him.

Maulana Rumi spoke words into his ears that moved him so deeply he left the goldsmith's shop and stayed with him. After tasting the love of the One who created gold and silver, he abandoned gold itself.

Salah al-Din spent nine years in Maulana Rumi's company. After his death, Rumi again became restless and prayed, "O Allah, give Jalal al-Din another ear with whom he may speak of Your love."

There is sweetness in remembering Allah alone, and another sweetness in remembering Him among His lovers.

Allah Almighty says:

When you remember Me alone, I remember you alone. When you remember Me in a gathering, I remember you in a gathering of angels better than you.

The Ear That Received the Masnavi

When Maulana Rumi prayed for companionship, he found Hazrat Hussam al-Din. Hussam al-Din remained with him until the end of his life. Maulana Rumi loved him deeply.

The twenty-eight and a half thousand verses of the Masnavi flowed from Maulana Rumi's tongue and were written down by Hussam al-Din. It was at Hussam al-Din's request that the Masnavi began. Otherwise Maulana Rumi had no such plan.

Hussam al-Din asked him:

Hazrat, you pour fire in prose. Arrange these burning coals into poetry.

When Maulana Rumi began to speak in verse, Hussam al-Din wrote it down. When five volumes had been completed,

Maulana Rumi said:

The speech is coming now with dust in it. The water has become muddy. Close the mouth of the well.

O Hussam al-Din, close the mouth of the well. Soil is coming into the water. If you constantly draw water from a well, mud will rise. Give it time so clear water may gather again.

Even a mother needs respite. If she nurses continuously, blood will come instead of milk.

He said:

The Masnavi has been delayed for a while. A little time was needed for blood to become milk.

After some days, the spring began to bubble again. Lights gathered and overflowed from the heart. He called Hussam al-Din and said:

O Hussam al-Din, O Zia al-Din, much desire is boiling again toward speech.

Maulana Rumi used both names: Hussam al-Din and Zia al-Din. He said:

O Hussam al-Din, the inclination toward the sixth volume has begun. Themes are boiling again. Start writing quickly. The sixth volume of the Masnavi is beginning.

The Disciple Beloved by the Master

A Shaykh says to his disciple:

O Hussam al-Din, light of the Possessor of Majesty, my desire to speak is boiling again.

The spiritual guide is speaking to his disciple. What a disciple Allah had given him. Sometimes a student is found in whom the teacher takes pride.

Glory be to Allah. O Hussam al-Din, you are the light of Allah. Now I am ready to speak again. Take pen and paper. Be alert. The sixth volume is about to begin.

Maulana Rumi loved Hazrat Hussam al-Din deeply. When the soul seeks and someone gives himself for the sake of Allah, love arises on both sides. Love is not one-sided.

Maulana Rumi loved him so greatly, and Allah granted Hussam such a rank, that Maulana Rumi said: *I will no longer praise you among ordinary people. My love for you has produced jealousy against you.*

He said:

Your praise is wasted among prisoners. I will speak it among the people of spirit. When people see how much I love you,

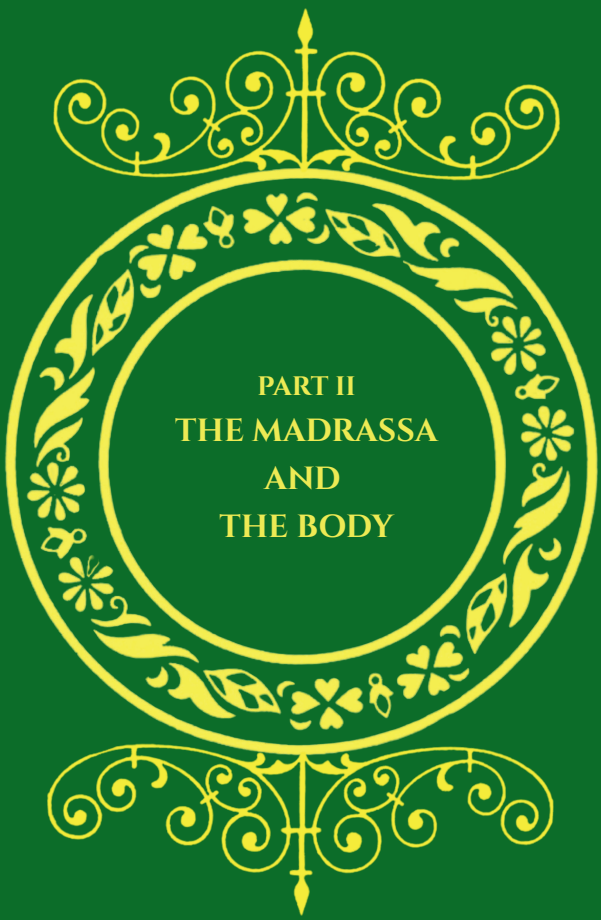
some grow jealous. They are prisoners of the lower self. They are spiritually diseased. Where, then, shall I praise you? Not among the unworthy. I will praise you in the assembly of those who love Allah, those who have left rivalry and envy behind.

Hazrat Hussam al-Din remained with Maulana Rumi until the end of his life. When twenty-eight and a half thousand verses had been completed and hundreds of stories had been told, Allah withdrew the unseen inspirations from Maulana Rumi's heart. Maulana Rumi understood that the Masnavi was ending and that Allah wished the final story to remain unfinished.

He said:

When the sun before my heart set, the work was finished, and Allah knows best what is right.

The Masnavi came to an end. After that, the sun of Maulana Rumi also set, and he passed away.



PART II
THE MADRASSA AND THE BODY

Watch the Students

Now I will speak about a very important matter concerning Arabic madrasas.

First, I request the superintendents of madrasas to supervise all the students of their schools, whether they live in the hostel or come from outside. Know who spends time with whom. Know who goes to tea shops. Know who goes to sweet shops. Know where the students gather.

The Danger of Touch

A superintendent or teacher must not take bodily service from an amrad, a beardless youth.

Even a youth whose beard has begun to appear remains dangerous if looking at him stirs the lower self. The measure is not the beard alone. The measure is inclination.

Do not ask such a youth to massage your hands or feet. If there is even the smallest pull toward a young person, never take physical service from him.

Satan fastens himself to that point. He takes a single point of beauty and enlarges it a hundred times. A microscope makes a small thing appear large. Satan knows how to magnify beauty.

He possesses all the instruments of misguidance. They are powerful instruments. The one named misguider does not lack tools. Seek refuge in Allah from that rejected one.

The Beardless Youth

Great caution is required until a full fist-length beard has grown. Be cautious not only with beardless youths, but also with those whose beards and mustaches are light.

Allama Shami wrote that some corrupt people prefer boys whose beards have just begun to grow.

Why? Shaykh Saadi Shirazi said: when the moon emerges from black clouds, it appears brighter. In the same way, the light beard on the face of a young boy may increase the appearance of beauty.

Therefore be very cautious with them.

When Service Becomes Temptation

To have one's feet pressed by such young students becomes an ongoing evil.

The teacher himself may fall into temptation. Afterward, the student says: My teacher used to have me press his feet, so there can be no harm in it. Then he repeats the same practice. The chain continues.

At times, some pure souls may not have suffered temptation from such boys. Because of the purity of their souls, they allowed their hands or feet to be pressed.

But if others imitate them and say, "Our shaykh also took service from amrad youths, so we may do the same," the imitation becomes dangerous. Not everyone possesses the shaykh's purified soul. Not everyone can observe the conditions he observed.
When an action depends upon conditions that people usually cannot fulfill, and when there is strong fear of temptation, avoid that action with strict caution.

Allama Shami wrote in Fatawa-e Shami, in the section on listening and permissibility, that some earlier people held gatherings of devotional music with certain conditions. The scholars declared those gatherings impermissible and forbidden because the conditions were usually impossible to observe. Qawwali is therefore forbidden in that form.

Poetry may be heard under the four conditions mentioned by Hazrat Nizamuddin Awliya. That is not qawwali.

Four Rules for Listening

The first condition: the person reciting the poem must not be a beardless boy or a woman. It is not correct to listen to devotional poetry or naat from women or from beardless boys.

The second condition: the listener must not be a person of lust or appetite, someone who hears a love poem and remembers a worldly beloved. The listeners should be lovers of Allah. They should be spiritually overwhelmed. Their hearts should be purified, polished, and free from sensual love.

The third condition: the content of the poems must not contradict the Sharia. The qawwals of today often recite themes against the Sharia. They exaggerate wildly. They raise prophets beyond the rank Allah has given them. They even, God forbid, present saints as partners in Allah's rule. Allah is One, without partner. No one is His equal. All authority belongs to Him.

The fourth condition: there must be no instruments of play and entertainment, no fiddle, drum, or other musical instruments. These are forbidden and a grave sin.

Poetry Is a Pool

It is narrated from Hazrat Aisha Siddiqa, may Allah be pleased with her, that the Messenger of Allah, peace and blessings be upon him, was asked about poetry.

He replied: Poetry is speech. If it is good, it is good. If it is bad, it is bad.

The elders wrote that poetry is like a pool. If there is impure water in the pool and someone dives into it, he becomes impure. If the pool is filled with rosewater, the whole body becomes fragrant.

If the heart contains the love of Allah, good poetry will stir that love. If the heart contains love of beautiful women or amrad youths, the thought will turn there instead.

I was saying that our elders advised, and I also advise, that teachers and superintendents should not have their hands and feet pressed by young boys until the boys have a full fist-length beard.

I announce this everywhere because the matter is serious. If we begin having such boys press our hands and feet, our disciples will use it as proof. They will say: the shaykh did it, so perhaps it is good. Then, when they become teachers, they too will have their legs pressed by amrad youths. This will become a temptation whose full extent cannot be put into

writing.

As for beardless or lightly bearded students who ask how they can receive spiritual benefit if they do not serve their elders, the answer is clear: no bodily service should be taken from them.

They may wash clothes. They may prepare tea. They may sweep the floor. But they should not be allowed to touch the body.

Until a full fist-length beard has grown, and until there is not even the slightest attraction toward them, bodily service should not be taken. The real judgment is not only the beard. Decide by your own heart. If there is even the smallest inclination toward a boy, do not take physical service from him.

Men Also Menstruate

Avoid every form of service that risks this figurative menstruation.

Maulana Rumi said:
O people of the world, be afraid: men also menstruate.
By this he means the desire that overcomes them. A menstruating woman is excused from prayer and cannot stand for worship in the usual way. In the same way, those overpowered by bodily desire are deprived of nearness to Allah. They lose the sweetness of worship.

PART III
THE GAZE, THE BOY, AND THE DEVIL

Where Piety Is Taught

Satan works where piety is being formed. He does not labor where people are already his.

This is why religious schools must be more watchful, not less. Sacred space does not remove temptation. Pious intention does not cancel the lower self. The very place where knowledge is taught can become a place of ruin if the gaze, touch, and companionship are not guarded.

Two Obstacles on the Path

Hakim al-Ummah said that only a few things truly block the seeker on the path to Allah.

A person may strive against ego and pride. Satan may still ruin him by entangling him in desire for women or boys. Then the soul can no longer fly. Put glue on a bird's wings and it cannot rise.

When Satan sees someone remembering Allah and longing to become His sincere servant, he tries to bind him with lust. He cripples the person's spirituality. For that reason, the Sharia closes the paths that lead to corruption.

Hakim al-Ummah said that worldly love is a divine punishment. The worldly lover does not find peace even in this world. Worldly love has the temperament of Hell. In Hell there is neither death nor life. The same is true of those who love the world, those who love idols, those who love boys, and those who love women in a forbidden way.

A person looks at someone with corrupt intention, or looks at a non-mahram woman, and then returns to recite the Quran. He finds no sweetness in recitation. He may remember Allah, but he will not taste delight until he repents sincerely. Such actions make Allah take away the sweetness of worship.

Other sins turn the heart somewhat away from Allah: backbiting, lying, missing prayers, missing fasts. Suppose the heart was turned ninety degrees toward Allah.

Through these sins, it turns forty-five degrees away. Then, with courage, repentance, making up prayers, and fasting, the heart turns again toward Allah.
But if one falls in love with a beautiful person, whether a girl or a boy, the heart turns ninety degrees away at once. It turns in the opposite direction. It faces that beautiful person.

Now the body stands before Allah, but the heart is with that face.

Think, O my friends, how harmful this is. No other sin damages the heart as much as the lustful gaze and worldly love.
There was a maulvi in Kanpur who had not spent time in the company of saints and was not pious. He fell in love with a boy named Akbar Hussain. He used to say: When I say Allahu Akbar in prayer, Akbar Hussain comes into my mind.

Tell me, how terrible this is. His tongue proclaimed that Allah is greatest, but his heart turned toward Akbar.
Ah, how much harm is done by love for other than Allah. That is why the elders say there is fear of dying in spiritual sleep because of the evil gaze and worldly love. May Allah protect us all.

Abu Hanifa Looks Away

Remember the path of our forefathers. Look at Imam Abu Hanifa. See his piety.

Who would be more pious than he? Yet because of Imam Muhammad's beauty, he kept him seated behind him during lessons until his beard had grown. Allama Shami wrote that such was the caution of Imam Abu Hanifa.

People today consider themselves wrestlers. They say they have confidence in themselves. Some fear that if they act cautiously, others will despise them.

O people, sacrifice your honor for the sake of Allah.

Does anyone today mention Imam Abu Hanifa with humiliation because he kept Imam Muhammad behind him? Does anyone say this proved a love affair between them? No. People honor him for his caution.

Whoever sacrifices his honor for Allah, and does not fear creation in pleasing Allah, no one can extinguish the lamp of his greatness.

The Reward of Looking Away

It is easy to give up lying and stealing. It is extremely difficult to avoid looking at beautiful faces.

Therefore whoever struggles and avoids them will receive a great reward, if Allah wills.

Tell me, if a laborer works for one hour, you pay his wage. If a king works for one hour, will the king's wage not be greater? In the same way, if you perform supererogatory worship, such as reciting the Quran, that is labor of the body. But if you guard your sight, that is labor of the heart.

The heart is the king of the whole body. Will the reward of the heart not be greater?

The pain of guarding the eyes is borne by the heart. The world does not see it. The world sees outward devotions. Only Allah knows the inward grief of those who restrain desire for His sake.

For that reason, He rewards them with the sweetness of faith and with a share in His love. One day, if Allah wills, the fragrance of that hidden struggle becomes manifest.

Listen to a couplet I wrote in Hyderabad-Deccan:

The heart that killed its desires for years made unbelievers Muslim with its fragrance, and made Muslims truly Muslim with its fragrance.

Thanvi Locks the Door

Who was more careful than Hakim al-Ummah, the renewer of the community and teacher of giants like Mufti Shafi and Maulana Zafar Ahmad Usmani?

He told his nephew Maulana Shabbir Ali: I write Bayan al-Quran alone in my room. Do not send a beardless youth to me there. Be cautious.

An Arab student once traveled with me to Tando Jam. Though he had a full beard, when some friends began to massage his feet, he stopped them:

"Energy, energy. Do not massage me. I have electricity inside me."

Physical service is dangerous. See his caution. He would not let even a bearded man touch his feet.
A great narrator of hadith told me of his teacher, Maulana Masihullah Khan Jalalabadi: He was beautiful, and so was I. Yet when he taught me, he never looked at me with affection. He kept his gaze lowered.

Did the student resent him? No. He praised him: My teacher was so pious that he never looked at me.

Allahu Akbar. Such was the caution of the saints. We fear what people, committees, and administrations will say.

But true caution does not reduce honor. It increases it.

Satan Works Hardest on the Devout

Satan works hardest against the righteous and against those who long to become saints. He sees they are about to slip from his grasp. If such people are reformed, they may reform many others.

So he tries to corrupt their morals. He tries to involve them in illicit attraction. He tries to disgrace them in this world and the next.

The cure is to establish a corrective relationship with a pious person and to read my book Diseases of the Soul and Their Treatment.

Stay away from boys who stir corrupt desire. Do not take physical service from them. Physical service is one of the greatest sources of temptation, especially massage above the knees. Therefore superintendents and teachers should never take physical service from boys.

Older Boys, Younger Boys

Older boys should not gather with younger boys.

First comes inclination. Then comes attachment. Then comes the devil, and he causes immorality.

I say especially to seekers who remember Allah: gathering with young boys is very harmful. It turns the heart away from Allah. It creates immorality.

Do Not Sit in Front of Me

Whoever sacrifices his honor for Allah, no one can extinguish the lamp of his honor, if Allah wills.

Say plainly to any boy toward whom you feel even the slightest inclination: Do not sit in front of me. I am harmed by it. Do not serve me.

If such a boy attends your lesson or speech, seat him to the right or left. Place those toward whom you feel drawn on the sides, and men with full beards in front. Then teach while looking ahead, so you do not look directly at those who affect you.

If someone with a short beard wishes to serve you, say: Son, perform ablution and pray two rak'ats for me. That will serve my soul, and serving the soul has no danger.

He will be pleased, and he will receive more grace than if he had massaged you, because he chose separation for Allah's sake. If Allah wills, He will grant nearness to both the one kept away and the one who kept him away.

Be careful today and tomorrow. When that child grows up, he will tell his own students: My teacher protected me from his gaze and seated me to his right or left. O disciples, I will do the same.

Your action will become ongoing charity. The real matter is to close the path of physical service. Everyone, from superintendents to teachers, should observe this strictly.

Do Not Come Near

Consider this also: in some religious environments this sin becomes more prevalent because ordinary relations with women are restricted, while intimacy with boys is excused.

"He is my student."
"He is my disciple."
"He is my spiritual son."

Through such excuses, illicit attachments are allowed to grow.

It is like a corrupt woman telling her husband, "He is only my brother," so she may continue meeting him freely. Such excuses are poison.

Hakim al-Ummah said that the sin which is easy to commit becomes difficult to avoid. Adultery with women is difficult for maulvis because if anyone sees them speaking to a woman, he will say, "O Imam Sahib, you were talking to such-and-such woman."

But when they speak to boys, no one thinks badly. Therefore students, seekers of Allah's nearness, and schools must be more careful with this sin. The environment makes it easier.

In colleges, no one says anything to those who act on homosexual desire because there is no importance

given there to avoiding sin and disobedience to Allah.

Some college boys enter the company of a pious man or join a religious gathering and become devout. Then, when they come to the madrassa, they complain: There was no evil in our college, but there is evil in your madrassa.

I say: Do not insult the madrassa. Let me tell you the secret.

When you were in college, you were in coeducation. You had the company of girls without struggle. You walked with girls and placed your arms on their backs. Your life was like the life of an animal.

In madrasas, girls do not even pass by, and piety is taught there. Satan works hard where piety is taught. He tries to mislead people there.

In college, you yourselves were the devil. The devil does not work hard in his own community. He says: These are my brothers.

Satan Calls It Shame

Satan frightens the believer with shame.

He says: If you lower your gaze so much, the boys will laugh. They will say, “Look at these teachers. They are sick with love. They are afraid of beautiful faces.”

When this whisper comes, say to Satan: Yes, I am not a wrestler. Allah has made me weak.

Allah Almighty says: “Humankind was created weak.”

Allah created man weak. That is why Allah says: Do not come near. If you come near, all your wrestling will be lost. If you stay close, you will become a sinner.

Please Allah. Do not care what His creatures say. Sacrifice your honor for Allah.

This child will praise you for the rest of his life. When he grows up, he will say: My teacher used to protect me. Then he will give the same advice to others.

From the student of Maulana Masihullah Khan Jalalabadi we heard that his teacher was very pious. We did not hear that he was weak-hearted and could not bear beauty. We heard praise, not insult.

Did you not hear the praise of Imam Abu Hanifa? Allama Shami discussed the evil gaze in his book of jurisprudence, and he praised him.

Worldly Love Is a Crime

Some people ask: what is wrong with loving non-mahram women and boys?

The answer is in this verse of the Holy Quran:

"We have been sent to a wicked people."

This verse is cited to condemn such desire. Forbidden love is a crime whose beginnings are themselves blameworthy. Lustful glances, intimate conversation, gifts meant to entice, and deliberate closeness are all the early stages of what is forbidden.

Why is it called a crime?

Suppose one of your closest friends looked lustfully at your child. Would your friendship remain the same? Of course not. You would be outraged.

Allah's care for His creatures exceeds that of any parent for a child. What, then, of those who look upon His servants with corrupt intention?

The example is offered only to make the point vivid.

Do Not Even Name Worldly Love

I am narrating a special and important subject. I speak fearlessly in this matter.

It is now up to you whether you value my words. If you truly want nearness to Allah, avoid worship of worldly beauty. If you do not want nearness to Allah, then look as you wish, brother.

The self-respecting should not even invoke this kind of worldly affection. Within it lies deep disgrace and humiliation.

The People of Lot

I am speaking about the path to Allah.

Whoever has sound understanding, remembers Allah, and possesses even the smallest light of faith in the heart should value these words. Those hardened by vice and obstinacy reject warnings against pederasty and the worship of beauty. They speak as the people of Lot spoke when Lot, peace be upon him, said to them:

"Do you commit that shameful deed while you can see one another? Do you really lust after men instead of women? In fact, you are a people acting ignorantly."

But his people's only response was: "Expel Lot's followers from your land. They are people who wish to remain pure."

The Punishment of the People of Lot

It is narrated in the hadith tradition that when this act is committed, the angels recoil in fear because they remember the punishment inflicted on those who committed it before.

Allama Ibn al-Qayyim writes that Jibril, peace be upon him, lifted the town of the people of Lot so high that the angels heard the sounds of its dogs and donkeys. Then it was overturned and stones were rained upon it.

No other nation received punishment in quite this way. Allah condemned the act itself and sent a chastisement so severe that even after the town had been overturned, stones were rained down.

Consider the enormity with which the deed is portrayed. Allah says:

"They replied: We have been sent to a wicked people, to send upon them stones of baked clay, marked by your Lord for the transgressors."

The Habit That Does Not Leave

What is happening in madrasas today?

How many people's piety is being ruined? Their inner selves want to become saints, but they cannot give up the habit of worshiping beauty.

By Allah, although my oath is of no importance, because you love me I say this: among my friends there must be many who want to become saints and who thirst for the love of Allah, yet they suffer from the evil of beauty-worship and pederasty.

They want to give up the habit, but they cannot. They say: What can we do? We are unable to leave it.

When this habit is acquired in childhood, it does not leave until the last breath unless one fights to remove it. Therefore make a strong effort to get rid of it.

A Joke

I remember a joke.

After a speech, a leader said: The incompetent people were not affected by my speech today. They did not benefit from it. They did not chant slogans or appreciate it. All the listeners were donkeys, so they understood nothing.

A person replied: Well, if we are donkeys, that explains why you kept calling us “my brothers, my brothers” in your speech.

The Body Pays the Price

Let me add something else.

Students who are careless and fall into these habits are, it is claimed, gravely harmed by them. Since I am also a herbal practitioner and patients come to me, I have seen many such cases.

Students do not usually tell these things to ordinary scholars. But when a scholar is also a healer, they may admit their condition.

They say:

Nowadays I cannot remember my lessons. I forget what I have memorized.

I feel mentally weak.

There is pain in the back.

When I sleep, my legs become stiff.

There is mild pain.

When I stand after sitting, darkness comes before my eyes.

I sometimes feel dizzy.

All these things happen at a young age, when health should be at its best. Where did they come from?

They came from these evil deeds.

Many young people lose the strength of youth through worldly love and evil deeds. When they marry, they feel ashamed because they cannot fulfill their rights toward a wife. These deeds take away their masculine power.

Many young patients have come to me and said: Sir, I cannot face my wife. My in-laws will demand divorce. Give me medicine to increase my masculinity and strength. Why did this problem occur?

Because of this sin.

Such people lose their knowledge and damage their actions. Such students cannot become good scholars.

The moral formation of students must be taken seriously in madrasas. Those who fall into such habits lose the benefit of study. Even if they become maulvis, their knowledge remains weak, their memory suffers, and their families worry about their future.

In this view, both religion and worldly life are harmed.

Therefore I urge administrators to take good care of the children. If they want to raise great scholars, they must preserve piety. The claim is that such sins weaken the mind and memory, while piety brings blessing to knowledge and strengthens retention.

Allah's Creatures Are Not Yours to Corrupt

What a great crime it is to look with corrupt intention at the servants of Allah, the creatures of Allah, when the creatures are the family of Allah.

It is mentioned in the hadith:

All creatures are the family of Allah, and the most beloved of Allah among His creatures is the one who treats His family with kindness.

Therefore, even looking with corrupt intention at a non-Muslim boy is impermissible. One cannot excuse it by saying, "He is only a Christian," or "He is only a servant." Even if he disobeys Allah, he remains one of Allah's creatures. Corruption toward him remains forbidden.

A gentleman said: Hazrat, girls roam the streets and bazaars of Karachi without veils and display themselves. What fault is ours if we look when they display themselves?

I said: Brother, let me explain with an example.

Suppose your friend has ten daughters. Nine are pious and observe the veil. No one sees them. One becomes a movie actress and dances. One day your friend sees you watching her dance. Will he not say,

"Why did you look at my daughter in that condition? You should have fallen into prostration and cried to Allah: O Allah, she is my friend's daughter. She has become disobedient and dances. Please make her obedient and pious. Then I would know that you are my friend. But is this the right of friendship you fulfilled?"

In the same way, Allah Almighty becomes angry with those who look lustfully at His servants and act immorally toward them. The punishment of Allah's wrath descends upon such a person.

The people of Lot were called transgressors because they wasted their semen in the place of defecation. The semen from which human beings were to be born, from which saints were to be born, was wasted in the place of defecation. Is this a small excess? It is a great excess and a great sin.

I am explaining what friendship with Allah demands. If you want to be His friend, then will good in your heart toward all His creatures. Let there be no evil in the heart and no corruption in the gaze.

If a passing thought comes, seek forgiveness and say: O Allah, I do not control these passing thoughts, but I repent of them and ask pardon for having entertained such a thought about one of Your creatures.

If Allah wills, this will bring great benefit.

Two Prescriptions for a Scholar

Hakim al-Ummah used to say that if a person wishes to become a great and pious scholar, he should do two things.

First, honor the teacher. Rudeness strips knowledge of its blessing.

Second, live with piety and chastity. Allah does not grant sinners the light of pure knowledge.

Do Not Argue with Beauty

One may debate with someone toward whom one feels no attraction.

But do not argue closely with a youth whose beauty stirs the heart. Such entanglement becomes a doorway to worldly attachment.

It is also important to have a daily routine of reading and explaining the sayings of Hazrat Thanvi and my book Diseases of the Soul and Their Treatment. There should also be daily remembrance.

Take out fifteen minutes: ten minutes for remembrance, and five minutes for sayings of the elders.

I Put My Honor at Stake

In delivering this speech, I place my own dignity at risk.

The greatest disease that has spread in this age, like cholera, is distance from Allah. Why should I remain silent out of fear of people?

When I discussed this subject at Peshawar Medical College, some fifteen hundred students said: This scholar has given us an X-ray of ourselves and exposed the evils within us.

They said: We used to dislike the mullahs, but his speech overwhelmed us. We would benefit greatly from spending another week with him.

The professor who introduced me said: These are rough boys. They argue with teachers and behave badly, yet they listened to your speech with complete courtesy and affection.

Everyone shook hands afterward. Some later wrote to me in Karachi.

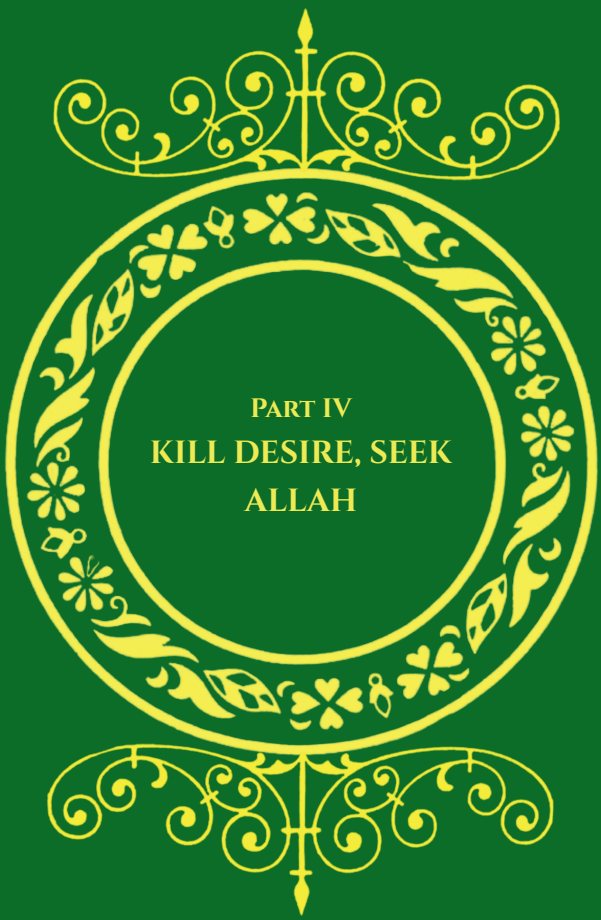
Why did this happen? Because I ask Allah to give Akhtar and his companions the strength to sacrifice life, wealth, honor, reputation, and everything else in His path.

So I put my reputation at stake and discussed this subject. Praise be to Allah, I saw that the students of famous madrasas were happy that I spoke openly, while other scholars felt embarrassed and frightened to be so frank.
Scholars and students of major madrasas in India, Bangladesh, and Pakistan thanked me for discussing this subject.

All these things belong to the elders. I have only collected them. Allah takes work from whomever He wills.
All this prosperity is due to Abrar.

All of this is due to the efforts of my mentor Hazrat Maulana Shah Abrar al-Haq and the prayers of the elders in whose company I spent time before him: Hazrat Maulana Shah Abdul Ghani Phulpuri and Hazrat Maulana Shah Muhammad Ahmad Pratapgarhi.

Whoever has received from three mentors but mentions only one would be guilty of disloyalty. All of this is the fruit of my elders' prayers.



Part IV
KILL DESIRE, SEEK ALLAH

Kill Desire and Allah Will Come Near

Be patient for a few days. Bear a little grief. Then see what relationship Allah grants.

What becomes of the heart when Allah enters it?

Maulana Rumi said:

I am not intoxicated because of wine. Wine is intoxicated because of me. This body lives because of my soul. My soul does not live because of the body.

He also said:

Wine itself seeks intoxication from my intoxication, and the circling heavens are captive to my awareness. When Allah enters the heart, all creation seems to enter with Him: the heavens, the earth, the sun, the moon, even the Throne. Whoever loses his life in love creates a world of his own. When he passes through here, many worlds pass before my eyes.

This is not mere rhetoric. A heart loved by Allah, and touched by His mercy, becomes enviable even to the devout. Before Allah's majesty, our worth lies not in ourselves but in His mercy.

My friends, tears help more here than force. Do not rely only on your own strength.

Say to Allah: *We have strained our hands and arms enough, but with our limited power we cannot cross Your limitless path. Extend Your hand to us.*

Stretch out Your hand toward my swing. Blessed are Your hands and arms.

Allah chooses for Himself whomever He wills.
I did not come here by myself. I was brought here.

I am wounded by the mention of love. I struggled to understand love's secret, but could not.

I did not come to Bangladesh. I was brought here. These are all unseen means.

Why should a believer imprison his spirit in appetite and satanic prompting? He should seek nearness to Allah. Swim against desire. Discipline the self. Then seek Allah.

Whoever does not long to lose himself in that search is false in his claim of love and unfaithful to its path.

Recitation Without Understanding

Whoever says there is no reward for reciting the Holy Quran without understanding it is, in this telling, either ignorant or unbelieving.

The proof offered is the reward attached to reciting Alif Lam Mim.

The Prophet, peace and blessings be upon him, said: Whoever recites one letter from the Book of Allah receives one good deed, and each good deed is multiplied tenfold. I do not say that Alif Lam Mim is one letter. Rather, Alif is a letter, Lam is a letter, and Mim is a letter.
No one knows the meaning of Alif Lam Mim except Allah Almighty, yet thirty virtues are rewarded for its recitation. The Prophet, peace and blessings be upon him, gave this example so that no one could say there is no reward for recitation without understanding.

Similarly, the Holy Quran says:
Surely He is the Accepter of Repentance, Most Merciful.
Allama Alusi writes in Ruh al-Ma'ani: When Allah accepts repentance, it is not because He is obliged to do so. It is because He is Merciful. He forgives by the majesty of His mercy and accepts repentance by the majesty of His mercy.

This refutes the sect that says Allah is bound to forgive the servant after repentance.

The Courageous Find Beheading Sweet

The courageous find even beheading sweet, while the schemer possesses no such daring.

A trimmer must answer to a hundred anxieties, but this mad lover of yours knows only longing for you.

O love, when will you reach your end? It has been a long time since you first began.

Who could make my heart ache more fiercely? I search for one with power to heal it.

Your care for your friend is hidden in your silence. Who will understand the concern you leave unspoken?

This love, after being injured by an arrow, still searches, though the archer is nowhere to be found.

O love, come dwell within my lifeless heart. Show me your feet, and let me begin to kiss them.

It blows dust up to the Throne. Do not ask how high love is able to fly.

He who has no taste for bravery, Akhtar leaves such a man behind in sorrow.

Strike the Lower Self

Maulana Rumi said:
O transgressor, you are neither man nor woman. Raise the axe and strike manfully.

The lower self is spoken of here in feminine terms, and so the feminine pronoun is applied to it, just as the Quran speaks of the shrewdness of women:
Indeed, your cunning is great.

The cunning of the lower self is likewise great. Unless a person becomes inwardly brave, the lower self will not come under control.

That is why Maulana Rumi said:
Raise the axe and strike manfully at the lower self and its desires.

If you live with a woman like a woman, you will remain a woman all your life. You will not become a man, and she may overcome you.

Break this Khyber gate like Hazrat Ali.

The Quran as Cure

Finally, I request the administrators to display in Bengali these three virtues of the Holy Quran for children who are memorizing it.

First, recitation of the Holy Quran removes rust from the heart.

Second, the love of Allah grows.

Third, the recitation of every letter of the Holy Quran is rewarded with ten virtues, whether done with understanding or without understanding.

These three benefits should be written down for those engaged in memorization.

For one who has completed memorization, a fourth may be added: he is said to receive eleven passports to Paradise. With one he enters himself, and with the other ten he may intercede for family members who had become deserving of Hell, leading them with him into Paradise.

Glossary

Core Religious Terms

Allah: The Arabic term for God. The sermon uses Allah as the center of its theological, ethical, and devotional vocabulary.
Allah Almighty: English rendering of Allah Ta'ala, used to mark divine sovereignty and reverence in translation.
Bismillah: Arabic formula meaning "In the name of Allah." It marks the sermon as religious instruction rather than secular commentary.
Al-Rahman and Al-Rahim: Divine names commonly translated as "the Most Gracious" and "the Most Merciful." Their use in the opening formula locates the sermon within standard Islamic devotional language.
Alhamdulillah: Arabic formula meaning "All praise is due to Allah." It functions as a statement of praise and dependence on God.
Subhan Allah: Arabic formula meaning "Glory be to Allah." It functions as a phrase of praise or emphasis.
Masha'Allah: Arabic formula meaning "What Allah has willed." It is used to acknowledge beauty, success, or blessing as dependent on divine will.
Allahu Akbar: Arabic formula meaning "Allah is greater." It is used for reverence, emphasis, and religious affect.
Insha'Allah: Arabic formula meaning "if Allah wills." It marks dependence on divine will and the limits of human control.
Dua: Supplication or prayer. In the manuscript, Sufi saints and pious figures and seekers ask Allah for companionship, protection, divine love, and nearness.
Dhikr: Remembrance of Allah through repeated formulas, divine names, or inward attention. The sermon ranks remembrance above the enjoyment of divine gifts.
Allah Allah: A simple form of dhikr, the repetition of the divine name. In the text, it marks quiet remembrance during spiritual gatherings.
Shukr: Gratitude to Allah. The manuscript distinguishes shukr for blessings from dhikr of the Giver Himself.
Qurb: Nearness to Allah. The sermon treats this as a primary religious aim and places it above the enjoyment of Paradise.
Rahmah: Mercy. Human worth, in the manuscript, lies not in personal strength but in Allah's mercy.
Barakah: Blessing or increase understood as coming from Allah. The term explains why recitation, pious company, restraint, and teacherly conduct are treated as consequential beyond their visible effects.
Faiz: A term for perceived spiritual benefit or influence received through a saint, teacher, text, or religious gathering.

Hidayah: Guidance from Allah. The manuscript frames the view that moral reform depends on divine guidance, not willpower alone.
Ibadah: Worship. Includes prayer, recitation, remembrance, restraint, and acts done sincerely for Allah.
Sabr: Patience. The text urges the reader to bear grief and restraint for a short time so that Allah may grant nearness.
Haram: Religiously prohibited. The sermon assumes a legal and moral distinction between permitted and prohibited acts.
Halal: Religiously permitted. The term helps clarify the sermon's contrast between legitimate religious conduct and prohibited desire.
Shari'a: Islamic law and normative religious order. The sermon's ethical claims presuppose this framework, even when not stated as legal argument.
Akhirah: The hereafter. The sermon's warnings assume accountability beyond worldly life.
Sawab: Religious reward for acts of obedience, worship, or recitation.
Jannah: Paradise. Often used interchangeably with Paradise in Islamic religious discourse.
Jahannam: Hell. Often used interchangeably with Hell in Islamic religious discourse.
Shaytan: Satan. The sermon refers to satanic prompting as a force that draws the self toward prohibited desire.
Iblis: The satanic figure associated with deception and disobedience. The sermon invokes Iblis as a figure of misguidance.
Waswasa: Satanic or intrusive prompting. The sermon's language of temptation and appetite assumes this category.

Quran, Recitation, and Memorization

Quran
The central scripture of Islam. In the sermon, it functions as source of guidance, cure, reward, and moral formation.
Quran as Cure
The sermon presents Quranic recitation as a remedy for the heart, associating it with removal of rust, increased love of Allah, and reward for each recited letter.
Recitation
Ritualized reading or chanting of the Quran. The sermon gives recitation spiritual efficacy even when the reciter does not understand the meaning.
Tilawah: Formal recitation of the Quran. It is an act of worship, not only reading.
Hifz: Memorization of the Quran. Children engaged in hifz are a key audience in the manuscript's closing counsel.
Hafiz: A person who has memorized the entire Quran. In the manuscript, the hafiz is

associated with special devotional reward and intercession.
Qari: A skilled reciter of the Quran. Useful for understanding the manuscript's world of recitation, memorization, and madrassa training.
Ten Virtues for Every Letter: A belief stated in devotional literature that each letter of Quranic recitation receives ten rewards, independent of the reciter's comprehension.
Rust of the Heart: A metaphor for spiritual dullness, sin, heedlessness, or ethical deterioration. Quranic recitation is presented as removing this condition.
Intercession: The belief that certain righteous people may plead for others before Allah. The manuscript refers to the completed memorizer receiving benefit for family members.
Passports to Paradise: A religious image used for the memorizer's promised entry to Paradise and intercessory benefit for family members. The phrase functions as sermonic exhortation rather than literal administrative language.
Paradise: The final reward of the righteous. The manuscript distinguishes Paradise's pleasures from the greater station of nearness to Allah.
Hell: The place of punishment in Islamic eschatology. The closing section mentions family members who had become deserving of Hell but may benefit through intercession.

Madrassa, Scholarship, and Education

Madrassa: An Islamic educational institution where students may study Quran, Arabic, hadith, law, theology, and related disciplines. In the sermon, the madrassa is also a supervised moral environment.
Talib-e-Ilm: A student of religious knowledge. The sermon presents such students as ethically vulnerable and institutionally responsible subjects.
Ilm: Knowledge, especially religious knowledge. The sermon defines valid knowledge by its ethical effects, especially piety, restraint, and practice.
Amal: Action or practice. The sermon treats knowledge without corresponding action as incomplete.
Adab: Disciplined conduct, etiquette, and respect. In the sermon, adab governs posture, speech, student-teacher relations, and conduct around religious knowledge.
Dars: A lesson or teaching session. The sermon treats seating, gaze, and physical proximity during a dars as ethical matters.
Bayan: A religious discourse or address. The term often implies exhortation rather than detached analysis.
Sermon: A formal religious address organized around admonition, scriptural reference, anecdote, and practical instruction.
Gathering: A religious assembly less formal than a sermon. The sermon contrasts

gathering with sermon to explain looser movement between speech, silence, and remembrance.
Moral Formation: The formation of conduct, habits, restraint, and religious disposition. The sermon treats this as a central responsibility of madrassa administration.
Administration: Institutional authorities responsible for oversight, supervision, and conduct within the madrassa.
Committee: A local religious or institutional body. The text criticizes excessive concern with what committees may think when caution is spiritually necessary.
Superintendent: An institutional supervisor in a madrassa. The manuscript urges superintendents and teachers to block dangerous forms of physical service.
Teacher-Student Boundary: The ethical limit between religious authority and students. In the sermon, this includes gaze, privacy, seating, access, and bodily service.
Physical Service: Bodily service to a teacher, such as massage or personal attendance. The sermon treats it as ethically risky when combined with youth, hierarchy, attraction, or private access.
Seating Arrangement: The placement of students during lessons. The sermon proposes seating as a practical method for managing gaze, attraction, and institutional risk.
Private Room: A private teaching or writing space. The sermon treats private access as requiring caution when youth and hierarchy are involved.
Fiqh: Islamic jurisprudence. It provides the legal background for categories of permitted and prohibited conduct.
Tafsir: Quranic exegesis or commentary. Works such as Bayan al-Quran and Ruh al-Ma'ani belong to this field.
Hadith: Reports concerning the Prophet Muhammad's sayings, actions, or approvals. A narrator of hadith appears in the sermon as an authority figure.
Akhlaq: Ethics or character formation. The sermon's educational claims are substantially concerned with akhlaq.
Manqulat: Transmitted religious sciences, such as Quran, hadith, and law.
Ma'qulat: Rational sciences, such as logic and philosophy, as referenced in descriptions of Rumi's learning.
Mantiq: Logic. The sermon mentions Rumi's mastery of rational disciplines to distinguish learning from spiritual realization.
Falsafah: Philosophy. The sermon refers to philosophical learning as secondary to knowledge that produces love of Allah and practice.

Spiritual Authority and Persons

Hazrat: South Asian honorific for respected religious figures, elders, scholars, and spiritual guides.

Maulana: Honorific for a learned Muslim scholar or teacher, common in South Asian Islamic usage.
Maulvi: Term for a religious teacher or scholar. Its tone varies by context from neutral to colloquial.
Shaykh: A religious elder, scholar, or spiritual guide. In Sufi contexts, the shaykh directs the discipline of a seeker.
Murshid: A spiritual guide responsible for directing a disciple's moral and devotional discipline.
Murid: A disciple attached to a spiritual guide.
Pir: South Asian term for a Sufi guide or spiritual master.
Wali: Literally "friend" or "ally" of Allah. Often translated as saint, it refers to a figure understood as close to Allah through piety and discipline.
Saint: In this glossary, a shorthand for wali or pious Sufi figure. The sermon attributes to such figures the capacity to guide, warn, and transform disciples.
Ulama: Religious scholars trained in the Islamic sciences.
Mufti: A scholar qualified to issue legal opinions in Islamic law.
Allama: A title for an especially learned scholar.
Hakim: A practitioner of traditional medicine. The speaker's position as hakim explains why students might disclose bodily complaints to him.
Hakim al-Ummah: "Sage of the Community," a title associated with Ashraf Ali Thanvi. In the sermon, the title establishes him as an authoritative model of caution and reform.
Ashraf Ali Thanvi: A South Asian Islamic scholar and reformer. The sermon cites him as an example of disciplined boundaries and institutional caution.
Maulana Shabbir Ali: Thanvi's nephew, mentioned in the anecdote about guarding private space and avoiding morally risky situations.
Mufti Shafi: A major scholar named to show Thanvi's stature as a teacher of eminent religious authorities.
Maulana Zafar Ahmad Usmani: A major scholar named alongside Mufti Shafi to establish the stature of Thanvi's scholarly circle.
Shah Abdul Ghani Phulpuri: The speaker's spiritual guide from Azamgarh, cited as a source of advice on responding to a spiritual guide with eagerness and gratitude.
Maulana Masihullah Khan Jalalabadi: A scholar and spiritual figure praised in the manuscript for lowering his gaze while teaching a beautiful student.
Jalal al-Din Rumi: Persian jurist, poet, and Sufi author. The sermon uses Rumi as an exemplar of longing for Allah and receptivity to spiritual companionship.
Maulana Rumi: The South Asian honorific form used for Jalal al-Din Rumi, emphasizing his status as a teacher and spiritual master.
Shams al-Din Tabrizi: The spiritual figure associated with Rumi's transformation. The sermon presents his meeting with Rumi as providential.

Hussam al-Din: Rumi's companion and scribe, described in the sermon as the figure whose request initiated the Masnavi's composition.
Zia al-Din: Another name used for Hussam al-Din in the manuscript. It means "light of the religion."
Allama Alusi: A Quran commentator cited in connection with the verse "Remember Me; I will remember you. And thank Me."
Imam: A leader in prayer, scholarship, or religious authority. In the sermon,
Narrator of Hadith: A scholar associated with transmitting hadith. The sermon uses such a figure as a witness to teacherly piety.
Deobandi Reformist Milieu: The broader South Asian Sunni reformist environment associated with figures such as Ashraf Ali Thanvi. The sermon's institutional caution and emphasis on moral discipline fit this milieu.

Sufi Concepts and Spiritual Companionship

Tasawwuf: Islamic spirituality, commonly translated as Sufism. The sermon's language of guidance, companionship, transmission, and purification belongs to this conceptual field.
Suhbat: Companionship, especially with pious or Sufi figures. The sermon presents suhbat as a mechanism of moral and religious formation.
Nisbat: An inward connection to a guide, lineage, or religious orientation. The sermon uses this logic to explain recognition of spiritual status.
Silsila: A chain of religious or Sufi transmission linking teachers and disciples.
Tawajjuh: Focused attention from a guide toward a disciple. In Sufi usage, it can imply directed spiritual influence.
Transmission: The transfer of knowledge, discipline, affect, or perceived spiritual influence from teacher to disciple.
Spiritual Physician: A guide who diagnoses and treats conditions of the heart or self using religious counsel and discipline.
Spiritual Friendship: Companionship that draws one toward Allah. The manuscript contrasts it with harmful companionship that draws one toward desire.
The Saint as Awakener of Thirst: The idea that a guide does not only satisfy religious longing but produces awareness of that longing in the seeker.
Divine Arrangement: The interpretation of events as providentially arranged by Allah rather than accidental.
Unseen Means: Hidden causes arranged by Allah. Rumi and Shams meet not by accident, but through providential causality.
Qalandar: An unconventional or antinomian-appearing holy figure or dervish. In the sermon, the term explains Shams's concealment of status.

Fana: Annihilation or effacement of the self in relation to Allah. The sermon does not require the technical term, but several images of self-loss correspond to it.
Baqa: Subsistence after self-effacement in Sufi vocabulary. It helps contextualize images of losing the self and becoming spiritually alive.
Majzub: A person inwardly drawn or overwhelmed by divine attraction. Useful for understanding intense states of religious intoxication.
Salik: A spiritual traveler or seeker on the path to Allah.
Hal: A temporary spiritual state or condition. The sermon's descriptions of intoxication, longing, and concealment correspond to this vocabulary.
Maqam: A more stable spiritual station acquired through discipline. It helps distinguish passing states from developed religious character.
Kashf: Unveiling or inward perception. The sermon's recognition of spiritual qualities through signs such as the eyes relates to this conceptual field.

The Heart, Soul, and Inner Life

Heart: The inner faculty associated with perception, desire, remembrance, and ethical condition. The sermon repeatedly treats the heart as the site of cure or corruption.
Ruh: Soul or spirit. The sermon contrasts ruh with bodily appetite and uses it to prioritize inner life over physical impulse.
Nafs: The appetitive or egoic self. The sermon treats discipline of the nafs as necessary for ethical and religious life.
Tazkiyah: Purification of the self from prohibited desire, pride, heedlessness, and disordered attachment.
Islah: Correction or reform. The sermon functions as islah directed at students, teachers, and administrators.
Mujahadah: Struggle against the appetitive self. In this sermon it refers to resisting desire, managing the gaze, avoiding risk, and seeking Allah through discipline.
Taqwa: God-consciousness and moral vigilance. The sermon associates taqwa with protected knowledge, memory, and institutional honor.
Haya: Modesty, shame, and moral restraint. It is treated as a protective ethical capacity rather than simple embarrassment.
Ghairat: Protective honor or moral self-respect. The concept informs the sermon's concern with shame, dignity, and restraint.
Sin: A violation of religious law or moral duty. The sermon also describes sin as affecting memory, conduct, bodily health, and nearness to Allah within its worldview.
Heedlessness: A condition of forgetfulness or inattention to Allah and ethical risk.
Merciful Glance: A metaphor for divine favor. The sermon uses it to describe the transformation of the heart by Allah's mercy.

The Heart as Receptacle: A guiding image in the manuscript. The heart receives love, rust, light, fire, remembrance, or corruption.
The Soul Over the Body: The text reverses ordinary assumptions: the soul gives life to the body, not the body to the soul.
Qalb: The heart as an inner faculty of perception and moral condition. It is the Arabic term behind many references to the heart.
Sadr: The breast or inner chest, often used for the seat of inner states. The sermon's image of transferring fire into the breast belongs to this vocabulary.
Ikhlas: Sincerity toward Allah. It underlies the sermon's preference for restraint done for Allah rather than for reputation.
Riya: Showing off or acting for public approval. The sermon opposes concern with public opinion when religious caution is required.

Desire, Sexual Ethics, and Boundaries

Shahwah: Sensual appetite or carnal desire. The sermon contrasts it with love of Allah and treats it as requiring discipline.
Worldly Love: Attachment to bodily beauty, appetite, or created things when contrasted with love of Allah.
Homosexual Desire: The sermon speaks from a conservative Islamic moral framework in which same-sex acts and related desires are defined as prohibited and spiritually harmful.
Active and Passive Partners: A distinction used in classical and conservative sexual discourse to describe roles in male same-sex acts. The sermon treats both roles as morally culpable.
Obscenity: The sermon's term for desire or conduct understood to violate modesty, dignity, and religious law.
Addiction: A sermonic category for repeated attachment to prohibited desire. It is used morally and spiritually, not as a modern clinical diagnosis.
Fitnah: A trial, temptation, or source of disorder. The sermon applies it to beauty, gaze, private access, and bodily service.
Gaze: A central ethical concept. The sermon treats looking as an action with moral consequences, especially in contexts of beauty, youth, hierarchy, and desire.
Lowering the Gaze: The act of averting or disciplining sight. In the sermon, it is a practical method for preventing desire and protecting boundaries.
Beardless Youth: A young male without a full beard. In the sermon's inherited moral vocabulary, such a student is treated as a potential site of temptation and therefore requires boundary management.
Short Beard: A marker of youth or incomplete adult masculinity in the sermon's

practical advice. The sermon recommends caution when attraction is present.
Full Beard: A marker of adult masculinity. The sermon argues that adulthood does not remove all risks associated with bodily service or attraction.
Beauty: A morally ambivalent category in the sermon. It can be acknowledged as created beauty but also treated as a source of temptation requiring discipline.
Inclination: The first sign of attraction or inward pull toward another person. The sermon advises immediate practical boundaries when inclination is present.
Separation for Allah's Sake: Deliberate distance from a person who may become an object of prohibited desire. The sermon frames such distance as protective for both parties.
Caution as Honor: The claim that visible caution does not diminish authority or reputation but strengthens it by showing ethical seriousness.
Veil of Shame: A metaphor for modesty and restraint. Losing this veil means losing social and religious self-protection.
Moral Contagion: An implied model in which habits, desire, and negligence spread through proximity, careless companionship, or weak supervision.
Guarding the Path: Preventing the practical conditions through which prohibited desire may develop, including private access, bodily service, direct gaze, and seating arrangements.
Lust: The English term used for desire detached from religiously legitimate love. The sermon contrasts it with love of Allah and disciplined affection.
Touch: Physical contact. The sermon treats touch as ethically significant in teacher-student and service contexts.
Private Access: Unsupervised access to a teacher or student. The sermon treats it as a condition requiring procedural caution.
Boundary Management: The practical regulation of gaze, seating, service, and access to prevent ethical risk.
Scandal: Public reputational harm resulting from suspected or actual misconduct. The sermon treats scandal as secondary to religious harm but still institutionally relevant.

Poetic and Metaphorical Language

Thirst: A metaphor for longing for Allah. The sermon uses it to explain the need for spiritual guidance and companionship.
Water: A metaphor for religious nourishment, particularly love of Allah or guidance from a saint.
Cloud: A metaphor for a guide sent to relieve the thirst of a seeker. Shams is described in this way in relation to Rumi.
Wine: In the Rumi and Shams passages, a Sufi metaphor for divine love and altered

spiritual awareness. It does not indicate approval of literal alcohol consumption.
Intoxicated Eyes: A poetic sign of inward absorption in divine love. The sermon uses the image to suggest that spiritual states become visible in the body.
Jars of Divine Love: A Sufi metaphor for abundant inward experience of love of Allah.
Pitcher: A poetic image for a vessel of divine love from which the seeker asks to receive a share.
Fire of Love: A metaphor for intense love of Allah that can be transmitted from one heart to another.
Burning Coals: An image for intense speech or insight that Hussam al-Din asks Rumi to arrange into poetry.
Spring: A metaphor for renewed inward vitality or inspiration.
Garden of Nearness: A metaphor for the inner condition of a person understood to be close to Allah.
Well: A metaphor for the source of inspired speech. Rumi's pause in dictation is described as closing the well until clear water returns.
Muddy Water: A metaphor for speech or inspiration becoming unclear through overuse or exhaustion.
Blood Becoming Milk: A metaphor for the transformation of raw intensity into nourishing speech after a period of rest.
Mother's Milk: A metaphor for nourishment and the need for replenishment before giving again.
Lamp of Honor: A metaphor for reputation or dignity preserved through sacrifice for Allah.
Swing: A poetic image in a supplication asking Allah to extend help toward the speaker.
Worlds Passing Before the Eyes: A poetic description of expanded perception attributed to a person absorbed in divine love.
Salt in Tears: An image of grief and bodily evidence of mourning. The sermon uses it to introduce poetic language around beauty and sorrow.
Eyes as Evidence: The idea that inward states become visible through the eyes. It appears in both the wine analogy and Rumi's recognition of Shams.
Drunkenness without Wine: A Sufi trope in which intoxication indicates absorption in divine love rather than literal drinking.

Texts, Places, and Traditions

Masnavi: Rumi's major Persian Sufi poem, the Masnavi-ye Ma'navi. The sermon presents it as emerging through oral dictation to Hussam al-Din.
Ruh al-Ma'ani: A Quran commentary by Mahmud al-Alusi. The sermon cites it in connection with remembrance and gratitude.
Bayan al-Quran: Quran commentary by Ashraf Ali Thanvi. Its mention establishes the

setting of the anecdote and Thanvi's scholarly authority.
Masjid: Mosque, a space for prayer, teaching, and religious gathering.
Masjid-e-Abdullah: The mosque near Allahabad Railway Station mentioned as the setting for encounters involving Thanvi and Shah Abdul Ghani Phulpuri.
Allahabad: A North Indian city, now officially Prayagraj, referenced as a location in the speaker's remembered religious network.
Azamgarh: A district in Uttar Pradesh, India, associated here with Shah Abdul Ghani Phulpuri.
Tando Jam: A town in Sindh, Pakistan, mentioned in the anecdote about the Arab student and bodily service.
Konya: A city in Anatolia associated with Rumi. The sermon identifies it as the location where Shams is sent to meet him.
Market of the Rice Sellers: The marketplace setting in Konya where Shams is said to sit in concealment before meeting Rumi.
Bangladesh: The country referenced by the speaker as a destination he describes as reached through providential means.
Bengal and Bengali Audience: The closing instruction to display Quranic virtues in Bengali indicates a Bengali-speaking instructional setting or audience.
Persian: The literary language associated with Rumi and the Masnavi.
Arabic: The language of the Quran and many Islamic sciences. The sermon contrasts mastery of Arabic with the higher aim of knowledge producing love of Allah.
Urdu: A major South Asian Muslim literary and religious language. Much of the sermonic idiom translated here comes through Urdu religious culture.
South Asian Islam: The regional religious context that shapes the sermon's idioms of madrassa life, honorifics, Sufi authority, and reformist moral instruction.

Practices and Devotional Acts

Tahajjud: Voluntary late-night prayer performed after sleep. The sermon associates it with private devotion and nearness to Allah.
Qiyam al-Layl: Night worship, especially standing in prayer. It overlaps with tahajjud but can be broader in meaning.
Ablution: Ritual washing before prayer. The sermon recommends it as part of redirecting a student from bodily service to prayer.
Two Rak'ats: Two units of Islamic prayer. In the sermon, asking a student to pray two rak'ats is presented as a safer form of service than bodily attendance.
Service to the Soul: A phrase used for prayer or devotional benefit offered for another person. It is contrasted with bodily service.
Service to the Body: Physical attendance or bodily care, such as massage. The sermon treats it as ethically risky under certain conditions.

Repentance: Turning back to Allah after sin. The sermon assumes correction is possible through discipline, avoidance, and religious practice.
Restraint: The deliberate limitation of gaze, access, touch, and proximity to prevent prohibited desire.
Prayer for the Teacher: A redirected form of service in which a student prays for the teacher rather than physically serving him.
Salah: Formal Islamic prayer. The sermon redirects physical service into prayer as a safer devotional act.
Rak'ah: A unit of formal Islamic prayer. Two rak'ats means two prayer units.
Wudu: Ritual ablution before prayer.
Nafl Prayer: Supererogatory prayer. The recommended two rak'ats for the teacher are a form of voluntary prayer.

Traditional Medicine and Body-Soul Claims

Herbal Practitioner: The speaker's role as a traditional medical practitioner. This role frames his claims about bodily symptoms and student confession.
Traditional Healing Worldview: A framework in which bodily symptoms, sexual conduct, memory, and moral condition are interpreted as interconnected.
Memory Weakness: A complaint attributed in the sermon to prohibited conduct. This belongs to the sermon's religious and traditional medical explanation, not a modern medical conclusion.
Back Pain and Dizziness: Symptoms cited by the speaker as part of a moral-medical account of youth, sexual conduct, and bodily weakness.
Masculinity Medicine: Medicinal treatment sought for perceived sexual weakness. The
sermon links this complaint to prior prohibited conduct within its worldview.
Body as Moral Evidence: The interpretive claim that bodily symptoms may reveal moral or sexual history. This is part of the sermon's worldview rather than a clinical diagnostic standard.
Mind and Memory: The sermon treats memory, retention, and intellectual strength as affected by piety, sin, and bodily discipline.

Reader's Guide to the Sermon

Sexuality: The sermon speaks from a conservative Islamic moral framework in which same-sex acts, desire, bodily intimacy, and certain forms of closeness are treated as prohibited and religiously dangerous. This edition preserves that framework while identifying its internal logic.
Youth and Beauty: The repeated concern with young male beauty belongs to a South Asian Islamic discourse on gaze, temptation, and discipline. It is central to the sermon's

boundary ethics.

Consent and Hierarchy: The sermon is concerned with hierarchy, private access, youth, and bodily service. These concerns can be read as an attempt to prevent abuse, temptation, scandal, and religious harm.

Healing Claims: The sermon associates sin with bodily symptoms, weakness, and memory loss. These claims reflect the author's religious and traditional healing worldview, not modern medical fact.

Sufi Wine Imagery: Wine imagery in the Rumi and Shams passages is metaphorical. It refers to divine love and altered religious experience, not literal alcohol.

Paradise: The sermon's hierarchy of values places nearness to Allah above the pleasures of Paradise. The highest aspiration is the Giver, not only His gifts.

Institutional Ethics: Much of the sermon functions as institutional advice. Seating, supervision, private access, and physical service are treated as practical tools for managing ethical risk.

Tone: The sermon combines admonition, anecdote, poetry, scriptural reference, and practical counsel. Its intensity belongs to a reformist sermon mode rather than academic prose.

Translation: Many terms carry legal, devotional, poetic, and cultural meanings simultaneously. One-word English equivalents can reduce the range of meaning.

The Gaze: The gaze is one of the sermon's main ethical mechanisms. Looking is treated as a moral act that can expose, tempt, discipline, or protect.

Quranic Cure: The sermon closes by presenting Quranic recitation as treatment for the heart, a source of love for Allah, and a means of reward. Recitation is framed as treatment, polish, and protection.

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